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This naturally acts as a strong preventive of war. The manifold influence of this commercial system upon the customs of the people, and the abuses to which it is put (many not unlike those of more advanced commercial communities), cannot be summarized here; suffice it to say that it penetrates their whole lives and enters their ideas of a future state. It gives them the thrift and industry and the hardness and selfishness of the commercial view of life. To judge from this account, these savages are almost the typical individualistic economic men so often appealed to by the orthodox economists.

*On Tattooing.* Miss A. W. BUCKLAND. *Journal of the Anthropological Institute*, May, 1888.

The author collates briefly the facts of tattooing, in support of a theory of prehistoric intercourse. Of the two methods, by gashing and by pricking a pattern in, the first is found almost exclusively in Australia and Africa, where it is probably of tribal significance, or sometimes the badge of a secret society. In New Zealand and the Pacific islands its general purpose is decorative, and on men a decoration for bravery, but also tribal and referring in its pattern to special events. A woman tattooed on the chin is almost everywhere a married woman. Tattooing at the entrance upon manhood and the instruments used in tattooing, frequently pieces of human bone, are only incidentally touched upon. A map of the world shaded to show the distribution of the methods of tattooing, and of the chin-marks of women, and the regions where the art has formerly been practiced, accompanies the article.

*Notes historiques sur les Aïssaoua.* G. DELPHIN. *Revue de l'Hypnotisme*, May, 1888.

After something of the legendary history of the founder of this Moslem sect and his miracles, a brief account of their *hadhra* or religious seance is given. In the *hadhra* the devotee dances himself into nervous exaltation, to chanting and drum-beating. In this neuropathic state he also performs miracles, but each has his own; the one who works himself into catalepsy does not let a viper bite his arm, and the snake-bitten does not eat cactus leaves. On entering the order each chooses what he will do and is placed in charge of an adept.

*On the Evolution of a Characteristic Pattern on the Shafts of Arrows from the Solomon Islands.* HENRY BALFOUR. *Journal of the Anthropological Institute*, May, 1888.

The author traces the decoration of the shafts back to the trimming of the joints of the reeds from which they were made. The hard surface tended to peel off in slivers. This was stopped by transverse cuts, and suggested the pattern which is composed of lines running lengthwise of the shaft, and placed just ahead of the joint. On some the pattern is tolerably elaborate, and applied even where its use was forgotten or neglected. The explanation is supported by eight specimens figured in an accompanying plate.

*Flowers and Flower Lore.* Rev. HILDERIC FRIEND. pp. 704, 2d edition, illustrated. London, 1884.

This volume is a thesaurus of extra-botanical information about